



FOR THE SATURDAY EVENING POST.
ADDRESS TO MAY.

FOR THE SATURDAY EVENING POST.
NINTH

FOR THE SATURDAY EVENING POST.
STANZAE.

FOR THE SATURDAY EVENING POST.
To \$—M—

FOR THE SATURDAY EVENING POST.
Fallen of Death—Inscribed to Ellen.

The following beautiful lines are copied from the Cincinnati Advertiser. They are worthy a place along with the productions of Perceval and Brooks, and it will afford no small gratification to a number of our readers, to know they are

THE MORALIST.

Though our mercy, to be truly Christian, must be as extensive as the race of man, yet will it be shewn, in the first i

Our Christian brethren, likewise, tho
of the household of the faithful, claim

It belongs, however, to Christian wisdom and prudence, to judge as to the manner in which such acts of magisterial



Let us then "as the elect of God, holy and beloved, put on bowels of mercy!"

CONTAINING :

1st. Observations and Criticisms on all the forms of corporal obeisance now in vogue at eve.

N. B. The whole is to be illustrated with a variety of copper-plates, representing the various positions, postures, and attitudes, becoming a proficient in this polite faculty.

My looking-glass tells me, as far as I am competent to judge, I possess a good regular set of features, a moderately delicate form, and m

In our town of Harrowich we had a fashion when I was a girl, of courting by moonlight to the sound of fiddles.

I chose never to keep a man in suspense a hour after I had determined not to have him for a husband. (Lily, *The Awakening*)

Once I listened to a fop of a fellow, who wore ruffles and blue broadcloth; he spent do'ls

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Honesty has fled from the world, and Sincerity is fallen asleep. Piety has hidden herself, and Justice cannot find the way. The Helper is not at home, and Charity lies sick. Benevolence is under arrest, and Faith is nearly extinguished. The Virtues go begging, and Truth has long since been buried. Credit is turned crazy, and Conscience is nailed on the wall.²⁸

* *Patientia vincit omnia.* Patience overcomes all things."

Were we to take the seasons, and their operation upon nature for our guide, it would be well for us. To convert one time of life for another

GAMING.

In gaming, Judge Blackstone says, the several parties engaged cast lots to determine upon whom the ruin shall at present fall, that the rest may be saved a little longer. Taken in any light, this

Father le Compte, in his travels in China, says 'Gaming is equally prohibited among the common people and the Mandarins; and not a

MA WELSHES, ONE PLANTATION

"I have run the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world."

quently, know their futility and do not regret their loss. I appraise them at their real value, which is truly very low; whereas, those who have not experienced always over-rate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse palates at dirty ropes which exhibit and serve the gay

machine. I have seen and smelt the
fumes, which illuminate the whole of
the astonishment and admiration of the
altitude. When I reflect back upon
what I have seen, what I have
heard, what I have felt, what I
have seen, what I have heard, and what
I have felt, I can hardly persuade myself, that all
this is not a mere, and burst, and pleasure
of the world has any reality, but I look upon all this
as one of those romantic dreams, which
are commonly excursions, and I do by no
means desire to repeat the hazardous chase for the
sake of the fugitive dream. Shall I tell you that I
am in a melancholy situation with that melancholy
indefiniteness and resignation which most people
suffer of? No—for I really cannot help it.
I fear it,—because I must bear it, whether I will
or,—and think of nothing but killing time.
It is become mine enemy. It is my reason
for sleep, in the carriage the remainder of

ON THE LOVE OF FAME.
 Distinction is so pleasing to the pride of man

a great part of the pain and pleasure
 arises from the gratification or disappoint-
 ment of an incessant wish for superiority. Propriety
 lies in the prevalence of this love of praise, in the
 variety of means by which its attainment is
 attempted. Every man, however hopeless his
 pretensions may appear to all but himself, has
 some project by which he hopes to rise to some
 eminence, some art, which he imagines that will
 make him the object of the world, which he attracts ; some
 moral or bad, which dignifies him from the
 common herd of mortals, and by which he
 may be persuaded to love, or compelled to
 hate. The accents of honour, however
 never appear inaccessible ; he who desires
 to scale the precipices, by which valour and
 glory have conducted their favourites, shew-
 ing some by-path, or easier acclivity, which, though
 he cannot bring him to the summit, will yet enable
 him to overlook those with whom he now
 stands for enmity, and we seldom require
 more to the happiness of the present hour, than
 to surpass him that stands next before us.

of the materials, but little of the thing; another may possess much of the thing but very few

the materials. In this particular view of it, happiness has been beautifully compared to the manna in the desert, he that gathered much had lost much, and he that gathered little had toiled much over, and he that gathered little had toiled much over, and he that gathered little had toiled much over, therefore, to diminish envy, let us consider not what others possess, but what they enjoy; riches may be the gift of lucky accident or blind chance, but happiness must be the result of prudent preference and rational design; the greatest happiness then can have no other foundation than the deepest wisdom; and the happiest fool is only as happy as he knows how to be.

that the most extraordinary courage and talent could effect. Passing over an unknown country

he marched with his troops drawn up in the form of a square, and constantly repelled with success the attacks of six thousand Cossacks, who even at that moment charged furiously upon him to compel him to surrender. His retreat was one of the most beautiful operations of the campaign. When he passed the Dnieper, all his troops were in disorder, and every one considered himself lost. His staff eagerly sought him to receive his orders. To their great surprise, he was found crouched beneath a ridge of snow, and attentively examining a chart. The calmness of his chief in circumstances of so much danger, immediately dissipated their fears, and inspired them with confidence and hope.

be admired in a female; that the *School of Music* was praised no less for its novelty than for its

complishments of its pupils. Erasmus, from whom we derive these particulars, and who was often an inmate of that delightful society, greatly cultivated with the easy manners, the animated conversation, and extraordinary accomplishments these young ladies, could not help owning himself a complete convert to More's sentiments on female education. Yet, while he admired the improvement, and shared in the pleasures so infused, he could not help remarking to his friends one day, how severe a calamity it would be, if any of those fatalities to which the human race is liable, such accomplished beings, whom he had so painfully and successfully laboured to improve should be snatched away!—"If they are to die," replied More, without hesitation, "I would rather have them die well informed, than ignorant." This reply, continues Erasmus, reminded me of a saying of Phocion, whose wife, as he was about to drink the poison, according to his sentence exclaimed, "Ah! my husband, you die innocent." "And would you, my wife," he rejoined, "rather have me die ignorant?"

so egregiously, as in the manner of carrying on conversation. Many value themselves on the superior worth of their talents and ideas.

per or not, there is often an eagerness to be *headed to*, that defeats the purpose of being *instructive* or agreeable. To bear an *equal part* in conversation, without committing violence to the *self-love* of others, to allow that *reciprocal discourse* that gives to every one an opportunity of being heard, and which is the great charm of Society, is the effect of that beautiful, yet incredible *something*, which we have agreed to term *GOOD BREEDING*. And to the really well-bred requires good sense, which enables us to enter into the characters and sentiments of others, and to contribute our proper portion to the instructive pleasures of general conversation.

There is no one thing that is so important to a young man that is just entertaining in the social life, as the choice of company; every thing of great measure depends upon that. The dining rakes and dissipated fops may have their amusements, but above all things, young men want of them. They entice but to ruin, and who is weak enough to be led into their snares may be sure of meeting with nothing but disappointment chagrin and the loss of health, and empty purse. Therefore, it is of the greatest consequence, to choose suitable companions to associate with.

Many imagine that they shall not be considered gentlemen without they swear roundly down their bottle of wine, and smoke the pipe of tobacco at a sitting; but, methinks, how few have any real pleasure in these

